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Our Purpose.

Dear Brethren: The work of publishing your church paper is now before us, and we have entered upon it with a sense of the responsibilities under which it places us. A church paper is a great power for good when it is properly conducted and is a great help in propagating the doctrines that are maintained, and in teaching the people the truths of divine revelation which alone can direct them to the highway of holiness and the path that leads them to eternal life and joy.

Our purpose is, with your aid and assistance, to continue a worthy paper, and one which you can use as an instrument in spreading the faith that is built from the Gospel of the Lord, and acknowledges the New Testament scriptures as the only true Christian discipline. There is a great work to do and every brother and sister, official or unofficial, should lay hold to do his part and set new stars in his crown of immortality; and seek to make others to seek after the eternal welfare of unsaved souls. The time of departure is not far distant and only a short time remains in which we can work. Therefore, let us put on the whole armor of God, and in fullness of reverence and godly fear, let us sing, pray, talk, preach, and write, soberly and righteously before all.

We beg that our intercourse with you, whether in business or editorially, may be a source of satisfaction to all; and we most earnestly desire to have you realize that any advice you may have to give regarding any matter connected with this paper, in the relation it bears to you and the Church, will be gratefully received and treated with every proper deference. We are your servant and the servant is not greater than his Lord—and WE ARE BRETHREN.

We are for God, first; the Brethren church, second; and ourselves, last: and on this premise we wish to unite our energies with yours, and do a great work on the walls of the spiritual Jerusalem.

Luther's Ink Bottle.

It is said of Luther that when once upon a time he was confined in his room engaged in godly meditation, he imagined he saw Satan approaching him in person, and seizing his inkstand as the most convenient weapon at hand, he hurled it at the demon. But either the great reformer's aim was not good or his Satanic majesty was too ethereal, and the inkstand landed against the wall making a mark which is preserved among the relics of antiquity. Whether the story is true or not it is a fact nevertheless that ink has been the most formidable

weapon ever used to fight the enemy of mankind.

But as printer's ink has been used to destroy the plans of Satan, Satan has, with diabolical force hurled back Luther's ink bottle and has filled the world with a literature that acts like a deadly moral Upas tree upon those that come under its baneful influence. Let parents, guardians, lovers of mankind, all learn to hurl the ink-bottle at the adversary of souls, but beware of it when he essays to throw it in his own interests. Purge your homes of the comic almanacs, immoral advertisements, sensational and immoral literature, and supply them with that which is pure and good and Christian, and you have a weapon among your beloved that will fight for Christ and salvation, and not for sin, Satan and sorrow.

The End Not Yet.

The fifth day of this month was set apart by a party of Second Adventists for the coming of Christ. The day is now registered in the annals of the past, and the Redeemer is yet to make his second appearance among men and close the dispensation of righteousness under which we are dwelling, and open the age of glory.

Time after time has been set, and that to fail, and it does seem that religious people ought to soon learn that the barriers in the way of definite time can not be surmounted. The scriptures say that no man knoweth the day nor hour, and that passage reads in the present tense to us as it came from the Master's lips.

The Bible does not give definite time, and the man who ventures to predict it knows not what he is doing. But when the fig tree puts forth her buds we know that summer is near; so, when the prophecies of the Scriptures are fulfilled, we may know that the second coming is near at hand, and that our lamp should be filled, trimmed and burning.

Many of the modern expositors of the time-prophecies do not take into the calculation the difference in the Jewish and modern methods of measuring time; and this alone proves the falsity of their calculations. The prophecies of Daniel most certainly are given in the Hebrew or Jewish system; and as much is probably true of St. John's.

Allowing plenty of margin for doubt and difference in the various systems of keeping calendars, the twenty-three hundred days, of Daniel eight, fourteen, will close before Anno 1900; and the cleansing of the sanctuary can mean nothing else than the returning of the Jews to Jerusalem, the supremacy of the Christian religion in that Zion of prophetic poetry, and the expulsion of heathen powers from Judea.

Events are now tending to the establishment of those statements. Judea is now under mortgage to the famous financial institution of the Rothschild's, which has banks in all of the greatest cities of the world, and these Rothschild's are Jews. The Turkish government, which issued the mortgage, will never be able to lift it, and with the tranquility of the falling dew, the land that flowed with milk and honey will be returned to the people to whom God gave it, and took it away because they

refused to hear his holy Son; and the banner of Immanuel will be unfurled in triumph on the mounts of Jerusalem—the Sanctuary cleansed!

There is now a Jew named Joseph Raloniwitz who is laboring to bring his people to accept Christ. His field of labor is in Bessarabia, a portion of Southern Russia. He is a lawyer of great influence, and more than two hundred families have joined in one communion under the name of "The National Jewish New Testament Congregation," and last spring a Passover was observed in honor to Christ. Their banner words are: "Our Brother Jesus."

One of their articles of faith contains these words: "The time of our fullness has come, and all Israel shall share the salvation, and Jerusalem, our Holy City, shall be rebuilt, and the throne of David be re-established for ever and ever more"; and the preface to the pamphlet closes with, "Spoil it not. There is a blessing in it."

The restoration of the Jewish power, under Christian influences, in Jerusalem, ends the prophecies of the Bible; and how long after that the world shall exist is knowledge which God only possesses.

Let us so live that we will be approved when the Master does come.

A ripple in Oriental religious affairs was recently created by the nomination of the Archbishop of Derkos to be Patriarch of Constantinople. The prelate is in favor of uniting the Greek Catholic and Roman Catholic churches, and the thought of such an event from that source is a matter of great interest to the religious world. The difference, however, is so great that there is little probability of the actual taking place. The patriarch is the head of the Greek Church, which has kept the trine immersion, without a break, from the Apostles.

The jealousies of Haman proved his own destruction instead of that of his enemy against whom he plotted. Haman's experience has been oft repeated since his day.

The Brethren cause is greatly prospering in Waterloo, Iowa, and in Black Hawk county. Elders Nickolson and Bashor are dealing heavy blows against traditions, and in favor of a Gospel alone religion, and Elder Jesse Calvert in the guise of loyalty to "the church," is also preaching in that direction, and between them "the Gospel is preached," Annual Meeting decisions are ignored, and souls are being saved. Give God the praise.

An old-fashioned, quaint old brother once said of a starveling Christian, well known to him: "Well, he may have enough religion to save himself; but he hasn't a bit to spare." This expression was an unconscious parallel with Jeremy Taylor's statement: "A man of an ordinary piety is like Gideon's fleece, wet in its own locks; but it could not water a poor man's garden." A Christian of that sort bears about the same relation to a true, zealous Christian, that a lazy, hungry tramp, penniless, bears to a well-to-do citizen in the community at large. Even if a tramp has barely enough of the bread of life to keep himself from starving, he will do better by sharing

that scanty portion with others than by consuming it all himself. It was when the widow of Zarephat had only enough for one more meal, which she purposed to eat and then die, that the call came to her to give—not of her abundance, but out of her poverty, to another. Had she sought only to live, she would have died; but, deciding to give, she was enabled to live through all the famine. "Go thou and do likewise."

The opening of the Winter term of Ashland College, Jan. 6th, was a surprise to everybody connected with the College. The number of new students exceeded the most sanguine expectations, and the way the chapel was filled showed that the old students did not forget to come either.

We thank our friends one and all, for their kind congratulations, hearty approvals and promises of support which they have been showering upon us.

No one who is unable to control himself is fit to control others.

There is little danger of a man's going very far astray, so long as he finds his chief happiness in duty-doing. It is when one seeks his happiness in spheres apart from duty that the real danger begins.

A man may not only be known by the company he keeps, but by the company he does not keep.

M. M. Eshleman, a German Baptist Elder, has made an "umble" acknowledgement to the church at Lanark, and a public confession through the press, for having written the noted Z. T. Livengood letter in which he denounced "The Church" and threatened to make some "astounding disclosures." In our opinion the confession that the elders compelled him to make is the greater sin. We have no doubt but that everything that Eshleman had said about the annual meeting manipulators was strictly true, and he was sincere in giving expression to facts, and the way he now must humiliate himself before this same power, is exciting of pity. It reminds one of the vassals who in the days of papal ascendancy were compelled to kneel and kiss the Pope's toe, in token of their humble submission to the yoke under which they cringed.

Elder S. Z. Sharp, of the German Baptists, takes the position that since the revised minutes failed to pass at last year's conference, therefore, the old minutes are now repealed and the church is left without minutes entirely, save, perhaps, those of 1883. We don't know to what extent Elder Sharp's interpretation of annual meeting jurisprudence is accepted by the church at large, but we are inclined to believe that his influence is not as great as his intelligence and education would justify. However we suppose he is not alone in this opinion, and if it is true that the minutes are repealed, then every member that was expelled by authority of annual meeting alone is again restored to full fellowship. And that is not all, the minutes are repealed. The Gospel alone is the law that governs the church and we are all on the same platform. Now the above is all true if Elder Sharp has told the truth. Who

can give us the positive assurance about this matter? so that we may prepare for Bashor's proposed great jubilee, where the triumphs of progressive principles may be fitly celebrated. We certainly as Brethren have great cause for rejoicing. We have won the victory! All the barriers to a perfect union have been removed. All the advisory legislation prior to 1882 is done away with. The mandatory laws passed by the conference of 1882 at Arnold's Grove, are annulled. The Berlin committee report which was there accepted and legalized, and the action silencing Bashor are all made nugatory and these men are yet in good standing in the church. All the work of the different expelling and dividing committees which was done under those mandates, are disannulled as the only power that ever did sustain them is now defunct.

The Cleveland Leader has received a telegram from Rome announcing that a Temporal Power League has been formed to establish committees throughout the United States, for the purpose of using the press, pulpit and lecture platform, in aid of the restoration of the temporal power of the Pope. Something of this kind must be done shortly to maintain the authority of the annual meeting of the opposition, or its power, like the Pope's temporal power, will soon be entirely destroyed. Very few pulpits and no press or lecture platform now attempts to defend it.

"The source of True Wisdom," and "Fixed upon the Rock," by brethren Bailey and Cober, in the present issue, are prayer-meeting talks which they have kindly prepared for our columns at our request. We hope to be able to continue these talks to our readers from time to time.

Brother J. C. Ewing's address will hereafter be Elk Lick, Pa.

Brother S. H. Bashor reports four new members as additions to his congregations, making forty-one during the last four months.

Jesse Calvert of the opposition, has been laboring in the vicinity of Waterloo, Iowa. Some twenty accessions are reported from the families of members. As usual everybody outside of his own people were preached to the dreadful place.

Our friends will please remember that we do not use much poetry; and they will therefore excuse us if their selections do not appear soon, in the paper, or not at all. We now have a number of long pieces, which cost the sender time and postage, which we cannot use. We always have an abundance of literature to select such matter from, and we would prefer to have our brethren send us items of church news for publication, rather than selections. Short items of church news are always acceptable.

Mr. Moody began his first meetings in the South at Richmond, Virginia, last Sunday week.

Bro. E. S. Miller held a protracted meeting at Pleasant Hill last week.

A recent Scandinavian Synod passed a resolution that no person could become a member of any of its congregations who